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VOL. XX NO.

Lily Dale, N. Y. SEPTEMBER, 1908

PRICE 10 CENT

THE STELLAR RAY

A MAGAZINE

Devoted to a Solution of the Practical Problems of Life
in the Light of Science, Religion and Philosophy



PUBLISHED BY

THE ASTRO PUBLISHING CO.

DETROIT, MICH., U. S. A.

Formerly "SUGGESTION"

What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

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FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.



The Stellar Ray Book Department



SCIENCE AND KEY OF LIFE



PLANETARY INFLUENCES

Compiled

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HENRY CLAY HODGES

It is impossible to give a cursory sketch, within a few pages, that will convey to the mind of the reader more than a faint idea of this important work, or of its value both as a revealer of scientific truth, and as an inspiration to acquire knowledge regarding a great science heretofore but little understood, although of vital importance to each individual life; however, we ask your attention to a brief survey of the different volumes of the grand work:—

SCIENCE AND KEY OF LIFE

VOLUME I

Volume 1 of this work, introduces the reader to the subject of Planetary Influences, Electric and Magnetic, Defines Fate, shows that "thought is the Builder," and that each individuality is a law unto itself.

"Divine Years" and Ages, The Pyramids and the mathematical principles upon which they were built; an Elysian mystery is explained, and the wonderful phenomena of the variable stars, among them the Star of Bethlehem, form chapters as full of interest as the tales of the Arabian Nights.

The impossibility of annihilation and the secret of happiness are subjects of profound interest.

This volume contains horoscopal figures of Oliver Cromwell and William

Shakespear, of Napoleon III., of P. B. Shelley, and Emile Zola, which cannot fail to be of great assistance and interest to students of Stellar Science.

The effect of different Polarizations of Sun and Moon on character form chapters of vital importance. This science substantiates through the working of divine law all of the ethical teachings of the Nazarene.

The esoteric side of astral science is presented and it is but inadequately described when we state that volume I introduces the reader to a new and marvelously interesting field of thought, broadening and elevating beyond expression.

VOLUME II

This volume contains 245 pages of subject matter whose interest grows upon the reader as he follows the author through chapters upon the life principle and health, the several parts of the body as governed by certain signs; the influence of the Natal Star, "for every human soul there is a Natal Star; sooner or later each one shall set out in search of his Natal Star."

This volume contains a horoscope of Jesus of Nazareth and the truth regarding his supposed supernatural birth is clearly revealed.

Horoscopes of Marie Antoinette, George Washington, Lord Byron, Michael Angelo, Napoleon I. and Charles Guiteau. Chapters containing marvelous information relating to musical tones; color vibrations; their connection with Planetary Action; their wonderful symbolism of Human Progress. Genesis explained and illustrated. The successive gaseous, vegetable and animal waves that appeared upon the earth. Anyone interested in studying life's great problems will receive new light of incalculable value in possessing these volumes.

VOLUME III

The third volume contains a complete Astrological Dictionary in addition to chapters on eclipses and their effect in various signs, also the sun and moon, together with chapter on Election and Horary Astrology, and the strength and influence of each planet, the sphere and orbit of each, as well as examples for taking sidereal time.

Horary Astrology is fully elucidated.

This volume shows the auspicious times for commencing any business or other undertaking. It also contains tables giving the rule of the planets each hour of the day, with numerous charts and examples, also how to reduce mean to sidereal time. Colors of the different planets and Zodiacal signs are given. It also contains a valuable treatise upon marriage.

VOLUME IV

This volume is in itself a great work containing about 350 pages.

It is compiled in four parts.

Part one contains eight chapters of intensely interesting information regarding the faces of the signs and the effect on character indicated by the planets when posited in the twelve houses and signs. These chapters must be read to be appreciated and to give the reader an idea of their interest and value we quote the following passage from chapter one:

"The first face of Aries is martial, giving fearless, courageous ambition, one able to lead and command others; quick and ingenious and generally a very impressive speaker."

" * * * The third face of Aries is a face of change and lively fancy. There is a love of fame and activity unrestful, makes many changes in life."

From chapter two:

"When Saturn is posited in the first house the native is diplomatic, though very suspicious and distrustful. He is liable to be gloomy and retiring at times, and while he has many acquaintances he has few intimate friends. His friends are apt to be distant from his home; he makes their friendships through letters, writings, journeys and also through the father and elderly persons and those above him in the social scale of life.

The native is apt to be brought to public notice through these sources and he possesses much ambition, love of fame and high position. He also possesses power to manage and control others, not through authority, but diplomacy. * * *

Part two contains chapters on Hindu Astrology and others relating to the periods, sub-periods and inter-periods of the planets and concerning the judgments of planetary periods.

The subject matter of part three deals with the planetary influences that dominate the physical form, have only to do with human evolution; the soul's pilgrimage through matter is graphically depicted in language that is free from the dryness of technical terms and awakens a realization of the Supreme Wisdom from which all existence flows. Every intelligent mind should come in contact with the vast field of thought which this great work opens to view.

Few people have any knowledge of the number of fixed stars—stars that seem to be stationary when viewed from our planet, and which are suns the centers of other solar systems.

Part four deals with the subject of fixed stars, giving tables of their magnitude, latitude and longitude, also the nature of their influence, which is greater in mundane affairs than in relation to those of the individual.

VOLUME V

This great work now carries the student of this divine science into realms of what may be termed the most needed practical application of Planetary Influences, viz: The physical life of mankind. Volume five deals with Astro Physiology, a science but little understood by scientists, although of the greatest importance to the evolution of humanity from the malefic conditions of disease and suffering.

The celestial influences are no less potent in the art of healing than in the art of navigation, in which it is universally known that through heavenly bodies (the sun, moon and stars), the navigator is not alone able to ascertain his whereabouts on the ocean, but the nature of the weather, the tempests, calms and atmospheric changes to which he is to be subjected.

So may the physician evolve from the practice of an art which is at present reduced to a mere practice of chance—to a truly scientific system based upon clear first principles which will invariably point to the cause of each malady, to its progression of increase and diminution, to its remedy if there be one, and how to avoid its redevelopment and to maintain good health.

This volume gives tables portraying the planetary influences upon diseases, and indicating the remedies in the form of healing plants and herbs bountifully supplied by beneficent law, to alleviate sickness and suffering in the creatures living upon this planet; the healing power of electric, magnetic, color and tone vibrations.

No physician can safely administer medicine if he be unacquainted with the science of Planetary Influences.

This important work inspires the mind to seek further knowledge of the laws that govern all life in order that health, happiness and successful achievement may be the heritage of all creatures of the earth.

Mr. Henry Clay Hodges, the compiler of this great work, has voiced the inquiries of ages of thoughtful humanity in the following question, which is answered in Science and Key of Life.



Believing that the time has come when the Science of the Stars, both exoteric and esoteric, should take its place in the world of mind as by far the most important factor in the future evolution of the race, the undersigned has taken it upon himself to place before the world the latest fruitage gathered from this great field of infinite truth.

Much has been written upon this science in the past, but amidst the many truths there has been much error. The object in publishing Science and Key of Life, Planetary Influences, is to present truth freed from the debris of false and biased interpretation.

H. C. H.

This work is published in five volumes. Price \$2.00 per volume, or \$10 the full set. Circulars sent and inquiries answered upon application to The Stellar Ray, Hodges Building, Detroit, Mich.

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THE tree elaborates the material growth within the cells of the leaf.

Thus the tree, by means of its leaves, comes in touch with the external world, and laying hold upon these forces, moulds them into itself.

Similarly the human ego puts forth its foliage of earth expression, or leaves, and builds by means of these, its spiritual body, its character and personality.



Life's Inspirations

*Written for The Stellar Ray by
Winogene Smith Savage.*

I open my eyes in the night time
To the beautiful stars in the sky,
And into my being, the glory
Of heaven is poured from on high;
The light that inspireth and leadeth,
Shines clear in the moments of rest
And my soul will declare in the silence,
"Dear Father, thy sleep time is best!"

I open my eyes in the morning,
When shadows make love with the day
And dear Mother Nature is calling
Her dream babes to waken and play;
And then do the trees and the brooklet
Arise from their quiet, calm rest,
And out of my soul comes new gladness,
O, wake time is surely the best!

Then slowly we toil thru the daylight,
The labor grows sweet as we toil,
And gather Love's wondrous provisions
From out of the sea and the soil;
The cool, sparkling stream from the
brooklet
Gives forth to our toil a new zest,
The world seems so busy and happy
That truly the noon time is best!

Then once more the beautiful shadows
Hold day in their loving embrace,
And bidding farewell to the sunshine,
They scatter their spell thru all space.
The Nameless One wraps all his children
Away in the mantle of night,
And lulls them to sleep on His bosom,
Then sets the whole weary world right.

It always reminds me how some day
I'll gather my mantle for sleep
And pass in my dreams to the homeland
Where I and my Father will meet;
And I in this ocean of being
Can feel such an inflow of rest,
Then out of Life's manifold blessings
I know that the twilight is best.

THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published Monthly at Detroit, Michigan, by

THE ASTRO PUBLISHING COMPANY

HENRY CLAY HODGES, Editor

SUBSCRIPTION PRICE—In the United States, Mexico, Cuba and Island possessions of the United States, \$1.00; Foreign, except as noted above, (Six shillings) \$1.50.

Entered at Post Office, Detroit, Michigan, as Second Class Matter.

VOL. XXI

SEPTEMBER, 1908

NO. 3

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Time Is Existence, But Eternity Is Being

Time is measured on our globe by the position of the Sun and the Earth. It is marked by two distinct Epochs, day and night, summer and winter, which produce in nature complete opposites, light and dark. For those who practice astrology, it is most essential above all else to have correct time. Great care should be taken by the parent and teacher to demonstrate to the student the value of time. We know that astrological calculations are dependent upon accurate observation with regard to time. Chronos or Saturn is the time marker represented by the symbol of an aged man holding an hour glass in one hand, a scythe in the other, a very significant symbol, indeed.

There are, we may say, three classes of individualities, and each class looks upon time from different points of view. There are what we may term as time wasters, placing no value upon their own or other's time, the gossips of the world who shuffle through life with an easy, happy-go-lucky manner, which may be summed up in the one word, indifference. These are the idlers, who aimlessly get mixed up with the crowd and are carried along with it, and throughout the short life they usually live, their keynote is procrastination.

The second class are those who value time and come under the Saturnine rays. They are ever noted for their punctuality, forethought, carefulness, patience and prudence. Many of these persons will be found among those who have come in touch with the higher thought and whose spiritual perceptions have been awakened by that contact. They are ever alert, studious, industrious; they value their own and others' time as much as the other class undervalue it. Their motto is, "Time is money." Without much comparison it can be easily seen that these two classes are quite opposed, and among the undeveloped they usually dislike each other.

In India, the land of ancient wisdom, the astrologers who were truly wise knew these

types under the names of Tamas and Rajas —Tamas meaning sloth and ignorance, and Rajas activity, energy and knowledge. They also recognized a third class, known as Sattva, meaning harmony, peace, wisdom.

There is no doubt that each intelligence must pass through these three stages during the various life expressions, that is, from an inactive stage to activity, and finally to peace and wisdom. We may dismiss from our mind the first of these three classes referred to, recognizing the fact that they are the younger members of our race, and have not yet fully awakened to the responsibilities that await them through experience. As they are too weak to walk, they must creep along, carried hither and thither by the waves of the human tide that is ever flowing onward, until at last one wave more forcible than the others carries them into a realization that will awaken sooner or later, as there is but one goal before them, and that perfection.

The instinctive consciousness of the lunar vibrations will receive its required number of impressions, and then only will the hour strike, and upon the horizon of their consciousness will finally dawn the value of time. They will enter that great body of the second class, who are just progressing out of the animal condition and are upon every round of the ladder climbing to the goal. They dimly perceive in the distance and to the symbol of the moon, known as the half circle, the cross is added, and the taking up of the cross is a symbol that can only be understood by those who know how real and earnest life is, with all its possibilities, its responsibilities and individual efforts.

The symbol of Saturn is suggestive in its construction, if carefully studied, for it is complete in the fact that only half of the circle being carried by the cross, it is a distinctive mark of limitation, as is all time. It is time that makes slaves of mankind, and it is only when the sense of time has

departed that freedom will come. We see Saturn depicted as a carrier of burdens, and the students of astrology will find that it is the Saturnian upon whom the burden of sorrow falls, and many of earth's children will trace their first taste of sorrow to the so-called affliction of Saturn.

We find that in the early stages of evolution there is to the individual, at least, irresponsibility. The life of the savage whose one idea becomes self-preservation is in a measure an irresponsible one, and it is not until civilization really begins that the awakening takes place, when the higher faculties are so called into action and the individual passes from the vibrations of Lunar Mars to those of Saturn, from reckless impulse and careless indifference to steadiness, patience and concentration. We find by investigation many different degrees or grades of Saturnian vibrations, and each one of these becomes more or less binding.

Saturn is the great ruler of time and fate, and is absolute in his decree when once he has control of the individual, and not until the last fraction of the debt is paid will he loosen the bonds with which he has bound his captive; then the question, how are we to escape from time, the binder, and reach eternity, the goal for liberated souls.

We have learned that desire was the keynote of all the fate humanity has sown. The individual desires to possess, and then tires of possession, and changes his desires or increases them; as civilization advances, wants and desires increase and the binding grows tighter, and soon the soul becomes involved in the chains of fate, and then, too, the higher civilization, the more numerous the desires. In this wise humanity becomes bound to limitations, but time continues to roll on, while eternity clings to the objective and holds to form with all its fascinating attachments.

It may take millions of years to thoroughly awaken for expression. Often expression may be experienced while the objective still dominates the soul, each new perception calling out fresh desires and stronger attachments, and the more powerful the Saturnine qualities the stronger are the fetters that bind, until satiated with the

fleshpots the soul becomes weary, falling into a sleep, dreams of a land of freedom, and longing for liberty takes possession, and should the individual be fortunate enough to retain the impression received, then the one great desire for liberty will dominate all else, and the soul seeks to break the chains and find that eternal freedom that awaits it. The soul awakens to the fact that it has contracted debts that must be paid, and Saturn has now become the keeper of the keys to a higher development, and in order to gain this he must pay the same price as his neighbor, that is, self-sacrifice.

The soul must lose itself in order to find self, ever seeking to put time behind by overstepping it, and eventually finds himself beyond Saturn on the highway to freedom. But what shall we find in eternity? is the natural query of the soul, who cannot free its mind from the limitations of fate; but as he proceeds on his way he finds the solution to the problem in his own experience, and learns that time is existence, but eternity is being. Then we must develop our conceptions and strive to think of a consciousness that is not always dependent upon the human brain and its limitations. We must endeavor to know a consciousness that makes no distinction between night and day, or between light and darkness, but perceives the one conscious life running through all without a break, embracing all time into one eternal now, merging the sleeping and waking into one whole and unseparated consciousness.

The great master intelligences we shall come in touch with, are on the side of eternity, and they wait to welcome those who, realizing the true state of things, have cast their lot with the spiritual side of evolution, and with numberless others who have passed through all the degrees of life in the animal and human stages, and who have reached a god-like condition and may become divine, perfected beings, who will have accomplished their work, and will devote themselves, not their time, to the further evolution of humanity, which is passing on to the same goal, that is not to be found in time, but is embodied in eternity.

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Scioahspe

By EDGAR LUCIEN LARKIN

Written for The Stellar Ray

Suppose that the first man ever on this planet had been brought here bodily, fully adult, but blindfolded, and that he had never heard a word spoken, nor uttered one himself, and that he had arrived from some other world where all things were absolutely different from the earth, what exclamation would he make when his eyes were suddenly unbound at high noon? Would he not exclaim, "O" upon looking at the sun and sky? When upon gazing around him on the earth, would he not exclaim, "Ah"? Then let him examine everything on earth to his heart's content, and for a time so long that he should finally conclude that he had learned all. Then let him be suddenly informed that what he had seen and handled, or become conscious of through all his five senses, is the least part of the universe; a mere fraction; that the greater part is an entity without parts, and comparable to his mind only, what would he speak to express his surprise? If the exclamation should be "spe"—spirit-mind, thought, consciousness, soul or other mystery of the same nature, not expressed in any of these words, the three archaic sounds issuing from the lips of astonished man would form the primordial words, "Oahspe." Like the sighing of low winds in the trees; like the murmuring of slow waters in the canyon's deeps, like the ocean's road, and that of cataracts, were the beginnings of that mystery of mysteries, the speech of man. Therefore, the new bible of mankind, Oahspe, is absolute primeval nature speech.

In late ages human language included sounds like the breaking of branches, the singing of birds and hum of bees; like the sounds in a wilderness, or within tempests and hurricanes. Or of cries of wounded animals and men, then sounds of war and next of prayer. For Oahspe will rock christendom like a baby's cradle, and lay thrones low. It will surge

around the gilded altars of the hierarchs of England, Rome and Russia. It is indeed a Book of Revelation. It doth appear that a seal hath been opened—is it the seventh? The origin of the world, and of man, is given in elaborate detail. And the destiny of man with an accuracy almost beyond comprehension. It is an epitome of every faculty in the human mind so far detected by psychologists and skilled mentalists. And latent faculties, now in deep slumber, are alluded to in verses not yet understood. For man is not yet fully prepared to receive absolute truth concerning his destiny, and will not be until the three great Hierarchies crumble to dust. The details of their disintegration are laid down in Oahspe with all the precision of a geometer.

This wonderful book contains 844 large double columned pages, and is divided into 37 books, and one of these is subdivided into 25 lesser books. So many words new to modern times appear, that a glossary is prefixed. The cosmogony covers a period of 55,000 years and gives astronomical and geological explanations. This part closes with the destruction of a mighty continent in the Pacific Ocean named Pan.

A minute history of man including the survivors of the panic deluge, and all other races not affected, is given during just 24,000 years from the submersion of this mighty civilization up to the beginning of the new modern era of the world, Kosmon; Anno Kosmon I, beginning on March 31 A. D. 1848. Hence 1908 is A. K. 61. The purport of the historic part is to give an account of the religion, civilization, habits and customs of the nations established on the continent—Pan.

It was written by the hand of Dr. John B. Newbrough in New York in 1881, A. K. 33. He usually read papers or books at the time, not knowing what his hand was writing. What has passed for ancient history for centuries, must be upset and

rewritten. Thus the indigenous Egyptians had nothing to do with the building of the pyramids—except acting as slaves to the mighty architects escaped from Pan. The same is true of every temple in Central and South America. Indigenous Phenicians had no hand in the development of the alphabet, as is commonly supposed. Thus Aleph—A, is a symbol of an eagle, the National bird of Pan, North America and Egypt. Every other letter, every thought, every word, or at least every root word, or sound originated in Pan, and spread over the habitable earth when the nations sank below the waves.

That there was such a continent is shown in the U. S. Smithsonian Annual for 1894. But the teachings of Oahspe where they touch on modern physical science require a volume of at least 300 pages for their elucidation. The symbolism of the different books and divisions is rich indeed. The entire history of "pre-historic" Americans, all three, is there.

It is my intention to write a book on the science, symbology and theology of Oahspe, on its doctrines of man's destiny, and esoteric meaning, entitled Scioahspe. When completed that august event will be announced in the press. Meanwhile all existing copies of Oahspe are rapidly going, and this classic book will be out of print before many months glide away into duration. Lowe Observatory, Echo Mountain P. O., Calif., U. S. A.

* * *

Happiness in Old Age.

Professor Metchnikoff recently said: "Man should be in his prime at eighty, still vigorous at one hundred and twenty, and live to the age of one hundred and forty years." It may not be possible for all to live to this advanced age, but I believe it is possible to live longer than we do, and to be in possession of happiness and peace even in old age.

Rheumatism, gout, impatience, and uselessness are frequently associated with old age. In fact, so common are these conditions that we have been led to regard them as our natural heritage. This is not the case. It has been fully demonstrated that old age should be a period of ripening, or

increased usefulness of every faculty, rather than a period of decay and uselessness. Men should still bring forth fruit in old age. Cornaros' life fully illustrates this. At the age of ninety-five he penned the following:

"I never knew till I grew old that the world was beautiful. O what a difference there is between a regular and irregular life. One gives longevity and health, the other produces diseases and untimely deaths. I still find myself sound and hearty, content and cheerful, moreover all my senses are as good as ever and in the highest perfection, my understanding clearer and brighter than ever, my judgment sound, my memory tenacious, my spirits good, and my voice, the first thing which is apt to fail us, grown so strong and sonorous that I cannot help chanting out aloud my prayers morning and night, instead of whispering and muttering them to myself as was formerly my custom."

Daniel, the Hebrew captive who led such an exemplary life, occupied the important position of prime minister of the Medo-Persian empire at the age of ninety. At this advanced age his mind was still active and gave no evidence of decay, even his enemies admitted that no fault or error could be found in his work.

We hear occasionally of men living to old age who have been careless in their habits, but upon inquiry it is usually found that they are confined to an asylum for the aged, or are dependent upon friends for support. What we should aim at, is not merely long life, but a long and useful life; a life that will prove a benediction and blessing to all who are brought within its influence. This may be the case, but such a life is always found to be the result of temperate habits.—*Health Culture.*

Keep still. When trouble is brewing keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion, once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and I wrote a long letter; but life rubbed a little sense

into me and I kept the letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed. Time works wonders. Wait, till you speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur.—*Dr. Briton.*



Some Bible Stories Altered

New Versions That Appear in the Recently Discovered Samaritan Book of Joshua.

Mention has been made of the discovery of Dr. Moses Gaster, the Hebrew scholar and antiquarian, of the Samaritan version of the Book of Joshua. A few days ago Dr. Gaster described to the members of the Royal Asiatic Society how he discovered this book, which had been lost for 2,000 years. This remarkable volume, according to the New York Sun's London correspondent, agrees with and yet differs materially from our Bible version, and among other things furnishes a new version of the fall of the walls of Jericho.

The new book starts with a definite date of the era of creation, the year 2794 from the creation being given as the date of the death of Moses, and from the year starts the new calculation of the jubilee. That, Dr. Gaster explained, was omitted from the Bible. It then describes how Joshua was commanded to proceed to the entry of the Promised Land. Joshua ordered the counting of the people, which also did not appear in the Bible.

Then it states that the spies went to Jericho and on their return gave a report to Joshua and the High Priest Eleazar. They crossed the Jordan, preceded by the ark, and put up the stones in Gilgal, but there was no mention of the "reproach of Egypt."

A new story is given of the sin of Achan. This differs from the Bible account. In the latter Achan is stated to have stolen a mantle. According to the new book, he

stole a golden idol from a temple and his guilt was discovered by the stones on the breastpiece of the high priest getting dim and losing their luster when the name of the guilty man was pronounced.

The story of the stratagem of the capture of Ai is related, but no mention is made of Joshua holding up the lance. The Bible, by the way, says that Joshua sent 30,000 men against Ai, whereas the new book says that he sent only 3,000.

In the fight with the combined forces of the kings there is nothing told in the Samaritan version of Joshua's invocation to the sun to stand still on Gibeon and the moon in the valley of Ajalon. The history proceeded, said Dr. Gaster, on the same lines as the Bible until the division of the land among the nine tribes and a half.

One of the most interesting stories in the book describes how Joshua was saved before Jericho. The version goes that the two and a half tribes returned beyond the Jordan with King Nobah appointed over them. Joshua was attacked by King Shobach, and his army trapped or encircled by seven walls of iron made by the wizards and enchanters in the service of Shobach.

Joshua prayed to God. A dove came to him; he tied a letter to its wings, and it bore the message to King Nobah, who, with his tribes, came to Joshua's rescue. The priest Phineas blew a trumpet once, the walls fell down and Joshua defeated Shobach.

Many of the points wherein the Samaritan text differed from the Bible were found also in Josephus, and also in other Jewish rabbinical writings, a further proof that Josephus did not invent the legends as he was supposed to have done. The original of the newly recovered Hebrew version, Dr. Gaster said, must have been composed at least 200 years before Christ.

Dr. Gaster, chief rabbi of the Spanish and Portuguese Jews in England, has been closely connected with the Samaritans for many years, and when in Samaria had free access to their libraries. While he was visiting Nablus last year the high priest gave him a manuscript which proved to be a chronicle or brief history of the Samaritans from the entry of the children of Israel into Palestine under Joshua up to the present time. From the verger he re-

ceived another manuscript, almost identical with that which the high priest had given him.

At first he did not pay much attention to it, but a careful examination convinced him that it was an authentic copy of the old Hebrew original. It must, he considers, have been regarded by the Samaritans as a book of authority, for the calendar started from the indications in it. It could not have been translated from the Greek, because it agreed entirely with the Hebrew, while the knowledge of the Hebrew language among modern Samaritans is very limited.—*Clipping Sent in by a Subscriber.*

Mr. W. W. Fuller, one of THE STELLAR RAY family, who resides in Sault Ste. Marie, Ont., forwards the following information, given by a correspondent of the press of his city:

Some novel and interesting observations on the action of electricity upon the human body have recently been contributed to Nature-Knowledge by Dr. Otto Pfordten. This German scientist affirms that the action of electrical currents upon the human body may be modified and even neutralized by the state of mind of the person in contact with the current. It is stated in the article that when electricians touch parts of electrical machinery purposely to ascertain whether there is any current in them a powerful current will do them no harm, but an unintentional contact with the same current will prove fatal.

A case is cited where an unexpected shock of 350 volts was terrible, though not fatal, whereas an expected shock of 500 volts made little impression. In another case an expert picked up one end of a broken wire containing 30,000 volts without suffering the least harm. Dr. Pfordten calls this a control of electric fluid and adds, "There is something imposing in this idea that the will power in such a case opposes itself to death as an equal force and comes out triumphant."

A very fine point is involved in this discussion, for it may be that it is the surprise of the unexpected shock and not altogether the power of the current which leads to deadly results. Other students of the subject have reported that electricians have

touched dangerous wires when asleep and escaped without serious injury, and that an ordinary deadly current did not harm rabbits while they were under the influence of chloroform. The power of the mind in controlling morbid physical sensations and in overcoming certain forms of mental disorder has long been recognized by scientists and philosophers. It is generally assumed that one may invite a serious ailment through the imagination. Conversely a healthy frame of mind or a mind refusing to believe in danger, sickness and pain might be able to counteract evils that would prove serious in the presence of mental indolence and passiveness. Necessity for mental activity and moral courage has been known to cause the sick and weakly to become healthful and strong.



Japan Makes Innovations in Forest Management.

Japan is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry B. Miller, of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau.

The Mikado's government has set apart a quarter of a million dollars to build saw-mills and lumber roads, manufacture lumber in remote districts, and put it on the market. Except railroad ties for Manchuria roads, the Japanese government exports no timber. It is all needed at home.

Many governments in different parts of the world own forests, but, as a rule, the timber is sold where it stands, and the buyer cuts and markets it. That is the way it is done in the national forests of this country. The Japanese government, however, proposes to carry on all parts of the work, from planting the trees to selling the lumber after it has been manufactured. The report says:

"Recently an official in the department of agriculture and commerce was sent to the United States, and others to Europe for the inspection of the timber trade and forestry administration. A commission was also sent to India for the same purpose. A specialist on forestry in the same department is to be sent to South America shortly

on a similar errand. The latter will thoroughly study the rubber plantations, and, if possible, bring back roots or seeds for planting on the Bonins and uchū groups.

"The Japanese department of agriculture and commerce, which established a sawmill in Akita prefecture in 1906, making a grant of \$100,000 in that year and \$150,000 in 1907 to develop the business, has obtained a vote of \$150,000 toward the fund for the extension of the lumber business, and new government mills are to be established in Nagano and Aomori prefectures. Before the end of this year there will be nine timber mills in all in Akita, Aomori, Miyagi, and Kumamoto prefectures, all worked by the government. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers or seaports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available.

"District forestry offices will, however, not work mills regardless of profit, as strong competition is going on among them. It is stated that the government mills will only supply their products to merchants in Japan, and the works are not yet progressed to such an stage that the government can export direct. So far, the export of timber by the government mills has been confined to supplying sleepers to the South Manchurian Railway Company."

We call the attention of our readers who may be interested in Stellar Science to a review of a book entitled *The Astrological Key to Life*—which will be found in review department of this issue. It is the best work of its kind that I have seen, being a most desirable work for students of astrology, because of the simple comprehensiveness of its contents. We cordially recommend the work.—Editor.

* * *

Enthusiasm.

Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stone. It charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it.—*Bulwer Lytton.*

"When you get into a tight place and everything goes against you until it seems you cannot hold on a minute longer, never give up then, for that is just the place and time that the tide will turn."—*Harriett Beecher Stowe.*

* * *

Cobwebs.

*Written for The Stellar Ray
by Ida Lyon.*

I wake, upon a summer morn:
As slumber from me steals
I look with careless eye upon
The scene each morn reveals.
But, turning to the window where
The eastern light shines new,
O wondrous sight—a miracle,
I'm privileged to view;
A gauzy net of silv'ry threads,
With sunbeams piercing through.

Suspended in mid-air it hung,
A thing so frail and fair,
The sight could scarce discern the threads
That held it safely there.
And, while I look, with bated breath
And pleased and startled eye,
A tiny spider lightly climbs
His silvery stairway high,
And, proudly sits him down to wait
For some unwary fly.

A careless touch—a broken thread—
Destruction follows fast:
The builder seeks a shelter till
The danger shall have passed.
His work destroyed when scarce complete,
A work so deftly wrought,
So delicate, so wonderful—
A thing no gold had bought;
His purpose foiled—his hopes and dreams
All swiftly come to naught.

Yet was his building not in vain,
A higher purpose still
It held, than was encompassed by
His knowledge or his will.
We are but builders. Nets, to trap
Some treasured joy we set;
When they are rudely shattered we
Are wont to pine and fret;
Still must we bravely build anew,
As the spider weaves his net.

The Influence of the Natal Star

For every human soul there is a Natal Star so brilliant and luminous that naught on the physical plane can equal its splendor and radiance. No physical language can describe its beauty or its nature; no mind can paint its loveliness for mortal eyes to see and live. This star is immortal and essentially divine; its chart lies in the never ending circle; its boundary is within the consciousness of divinity, beyond the comprehension of the ordinary mind, and can only be faintly cognized by the human soul. This Star shines on forever, while each ray, as it goes forth, ensouls anew and afresh the re-embodied individual self, beyond all that becomes manifest. The Star is Being, the one permanent reality of each successive expression. It is not born, neither can it die. Its change is in color, and its echo in sound; voiceless, it speaks through the soul's intuition; silently it gleams fragrance of each life; slowly but surely it guides and controls; to it virtue and vice are one and the same principle, this principle alone containing the essence of what is to become, and each expression in manifested being is its playground and its school, the cream of which alone is skimmed. Some lives must yield but little, while others yield much, though in no single one can its purpose be gained. They who sought the Holy Grail did pursue this star, which only the pure could discover. The faith to search must first be manifested; then comes the will to dare, but only the pure in soul shall find it. Its wondrous splendor cannot be realized, until its mission through substance is over. Still its rays may be felt, as the color deepens in quality, and the breath of aspiration carries the soul within the sphere of its influence. Great teachers, in all climes and ages, have proclaimed its being, and the testimony of those who tread the path is given by all who inquire of its mystery.

Sooner, or later, each one shall set out in search of his Natal Star. Its being dates from the beginning of immortality; its birth in essence it had none; from whence it came none may know, until it knows it-

self; as a drop in the ocean, it is one with the Absolute. Its differentiation is the development of its consciousness, but to all the Infinite, it is but the spark from a mighty flame. To intellectually understand it is one thing; to know it is everything. It is the only real portion of ourselves. In seeking to know the one we shall know the many, one in essentials, but manifesting differently. We are all spiritually the same. Each vessel used by the soul must obey the will of the higher self. The outward form is but the vehicle through which our experience is to be gained, through us for that Natal Star. As the sun is to the solar system, so is the Natal Star to the sun of our being and existence, and as the photospheres envelop the sun's centre, so is the Natal Star enveloped in its own auras; and just as the planets are to the sun the media of its attributes, so are the principles to our Star the correspondences as correspondences only find their expression; the full explanation of which may be given so far as the physical understanding is able to perceive, through the likeness in the words, *as above, so below*.

To understand this more clearly, we must consider the star spoken of in a more definite manner. Millions of ages back this star was formed in a somewhat similar manner to that in which a solar system is formed by a nebular method. It was the result of an essence which passed through the mineral, vegetable and animal worlds, coming down through a series of planets, until finally it reached a stage of individualization, when it became distinct, and though of a misty, cloud-like vapor, yet it was capable of enveloping along definite lines, in a separate groove and circle of its own. This cloud, which becomes more clearly defined as it evolves, we may term the soul or Ego, or again, the casual body, and it is this which in time is to become the bright and ever shining star, from which will issue rays into different conditions of matter, to be clothed for each new set of experience, taking the present race in the mortal, as one in which several millions

of rays are clothed in coats of skin, each a separate ray from a separate star. We will consider its make-up with all the forces of the planets playing upon it, while occupying its new environments. Previous to the physical birth of the Ego forces have been at work directing the etheric mould to the parent who shall provide a fitting casket in which it may give full expression to the desires set in motion. The most prominent desire will be indicated by certain symbols and configurations. Lying back of this will be the character of the individual. A connecting link will run to the star, and as this centre vibrates, the result will travel along the chord of sympathy connecting the two.—Copyrighted, 1902, by Henry Clay Hodges. All rights reserved.



The Question of Race Difference.

BY CHARLES JOHNSTON.

From an article published in the Summer issue of the Theosophical Quarterly.

Take the question of race-difference, and especially of those deeper differences, as between the white races and the yellow, or the white races and the black, which already loom so large in our world-politics. It recently befell me to read the old records, from the late fifteenth century downward, of the first contact of our white races with the colored races of Asia and the races of the New World. And as I read, I felt profoundly ashamed for the men of my own color; whether in the East or in the West, the tale was marred by spoliation, craft, robbery, violence, dishonor. It is a dark and evil record; and one cannot read it without shame. Here, once more, it is true that our own days have seen much betterment; yet very much remains to be done.

It cannot be doubted that within a few years we shall see the yellow races of Asia, to the number of five hundred millions, as fully armed and equipped with our best inventions as are the Japanese, the pioneers of the yellow races today. What shall we do in the face of that world-problem? What shall be do, a little later, when a like world-problem arises in Africa, with its uncounted millions of the black race?

I answer, if we are to meet these problems with safety, we must put in force the Theosophical method. Instead of dwelling on the differences between us and these men of other hue until we come to hate them, we must approach them in a kindly spirit of understanding; recognizing frankly their good and lovable qualities, their strength in certain things wherein we are weak; our ability to help them in those things wherein we are strong. Thus coming into friendly and cordial relations with them, we shall presently come to see that there is no necessary strife between us; that our likenesses are far more vital than our differences; and that, as for our differences, the wise thing is to accept them frankly on both sides, agreeing to differ, in the genuine Theosophical spirit. Thus, and only thus, can we safely surmount the difficulties, piling up mountain high, between the races of different color, difficulties which it is for our century to solve, on pain of throwing the human race into internecine strife and confusion for generations. Here, the Theosophical method is infinitely more potent than fleets of battleships, and infinitely more benign.

For as Theosophists we by no means desire that all men should ignore their differences in a dead level of uniformity. This is not our ideal, whether for humanity as a whole, or for our society in particular. We in no way seek uniformity of opinion, unanimity of belief. On the contrary, I for my part would welcome a far greater diversity of opinion, of belief, of faiths, of races, than exists in our society today. We ought to have many races and creeds represented. Indeed, we should have men and women of every race on the globe within our ranks, and we would welcome them there. Nor should we seek to minimize their difference; on the contrary, we should ask each to express his own ideal, the ideal of his own race and faith, in its highest and noblest form; and then ask that all should admit and accept these differences, in the spirit of perfect tolerance and freedom, the spirit of that deeper unity which underlies all difference.

Thus we should have assembled the grand orchestra of man. And just as, in the orchestra of the musician, we do not

ask the violins to become uniform with the trumpets, nor the harps to repeat the note of the horns, but rather demand that each shall be perfect in its own kind, the harp as a harp, the violin as a violin; so in that greater orchestra of man, we should ask that each should be his or her best self, his or her own highest attainment, and so should we see perfected the true universal brotherhood of mankind.

This is the Theosophical method, as applied to the great and fundamental questions of race, creed, color, sex; and the Theosophical Society exists to put this method in practice, and to do so ever more abundantly. We have no creeds to offer, we have no dogmas to enforce, we seek no uniformity of opinion, no oneness of practice or belief. In the spirit of toleration, of spiritual freedom, of brotherly love, we meet all men, we accept all differences, we recognize the rights of all; and thus we work for the consummation of divine humanity.

* * *

Chinese Information Bureau.

Honolulu, June 8.

The work outlined by the Chinese Information Bureau is on the most comprehensive scale. The object is to reach the American people direct, through their usual channels of information, with first hand information concerning the Chinese in Hawaii, and the conditions here, which in the opinion of the Chinese themselves and very many others in the islands, including leading men, make it desirable and important that the exclusion laws should be modified to permit a limited Chinese immigration hither.

The Information Bureau is therefore preparing articles on the subject, treating it from different points of view and in its different phases, and sending these by every steamer to hundreds of newspapers in all parts of the United States. There probably never was as systematic an effort planned or carried out before to spread definite and trustworthy information regarding the Chinese, and especially regarding the Chinese and conditions in Hawaii, among the American people.

Not only it is hoped that this effort will result in securing its immediate purpose—the admission of a limited Chinese immigration to Hawaii—but that it will result in a better understanding by the American people of the Chinese, and a better feeling toward them.

* * *

Life Chemistry.

By Everett Rosa Hough, Physiological Chemist, Johnston, N. Y.

There is just one condition of all disease which, when occurring, will hinder or make impossible the healing of the case of which it is a part by any method or any system, any physician or any suggestionist who knows not of Life Chemistry.

That condition is the one in which a deficiency or lack of supply of the physiological tissue cell salt food, required for nutrition of the ailing part or organ, has occurred. A condition which the "regular" doctor seldom allows as the cause of the whole trouble, and which baffles his efforts and those of Nature to cure, but which the skilled physiological chemist recognizes as occurring to some extent during the progress of every disease which afflicts an individual or a race and which he claims is the sole, true, first cause of all known diseases.

The instruments of the sender and receiver of a Marconi wireless message must be in the same key—adjusted to the same rate of vibration. So must the mentalities of a physician and patient or a patient and suggestionist when all diseases and functional disorders not having a physiological deficiency as base become curable to suggestion, affirmation, or the expectant en-rapport psychic condition induced in a patient's mind by the ways of the ordinary doctor.

But when the deficiency of body cell salts is in existence and cell symptoms are calling for the special salt or salts required they must be furnished and the deficiency supplied with material for Nature's constructive metabolic works, or no true cure can be made or the healer of any school rightfully consider his work well done. It is these cases that baffle physicians, men-

talists, or divine healers who are not, as a rule, versed in life chemistry at all.

Mercury, quinine, alcohol, belladonna, aconitum, opium, etc., are not constituents of the normal human body. We must have lime, iron, sodium, potassium, magnesium, phosphorous, sulphur, silica and many others.

Physiological Chemistry fills the gap long existing between all healing "systems," and it offers cures for otherwise incurable but "suppressable" diseases.

All diseases are curable by it, with suggestion and mental medicine, if they have not *developed* into *incurable stages* or killed the patient from the force of their destructive influence. Certainly all diseases *should* be so curable because disease is an abnormality, an unnatural condition, while these two systems deal with all of the material constructive elements and all of the stresses, forces, and energies which go to form or make the one desirable condition of life—*normal health*.

The cell salts have to be specially prepared to make them of value to the cells as, in their crude or commonly prepared forms they are useless. A physician or healer using them should study the whole *science* of medicine built up from them as a base, and not trust to his ordinary chemical knowledge for proper selection and administration of them lest he prescribe iron for anaemia or debility when it is intended by Nature for another purpose; or give another calcium salt to control suppurations when Calc. Sulphurica is needed.

Virchow has said that all disease is due to "a lack of some constituent of the blood at the part effected," and that a definition of disease is "an altered state of the cell." The very best blood medicines are the substances, properly prepared and introduced, which the cell nuclei are composed of, in part. The very best material remedies for the absolute cure and eradication of diseases are the physio-chemic preparations made according to this principle.

If the blood of a patient lacks iron or the phosphates, sulphates, chlorides or silica, no amount of anything else will be of value as medicines except as they may, in some instances, *happen* to supply some of these things.

When a tree needs water we give it wa-

ter—not *drugs*. If it needs new loam—or the elements of loam—we transplant it, or the elements of the loam, probably, and it thrives and takes on health. When the same treatment is intelligently accorded ailing human systems, together with a judicial employment of air, food and exercise as aids, then diseases will be curable and severe sickness known no more. Medicine will have arrived, as an *art* or *science*, at that point where it is not a *farce*, as it mainly is at present.



A Drop of Water.

Water that is now in the ocean and in the river has been many times in the sky. The history of a single drop taken out of a glass of water is really a romantic one. No traveler has ever accomplished such distances in his life. That particle may have reflected the palm trees of coral islands and have caught the sun ray in the arch that spans a cloud clearing away from the valleys of Cumberland or California.

It may have been carried by the gulf stream from the shores of Florida or of Cuba to be turned into a crystal of ice beside the precipices of Spitzbergen. It may have hovered over the streets of London and have formed a part of murky fog and have glistened on the young grass blade of April in Irish fields. It has been lifted up to heaven and sailed in great wool pack clouds across the sky, forming part of a cloud mountain echoing with thunder. It has hung in a fleecy veil many miles above the earth at the close of long seasons of still weather. It has descended many times over in showers to refresh the earth and has sparkled and bubbled in mossy fountains in every country in Europe.

And it has returned to its native skies, having accomplished its purpose, to be stored once again with electricity to give it new life producing qualities and equip it as heaven's messenger to earth once more.

Nothing raises the price of a blessing like its removal; whereas, it was its continuance which should have taught us its value.—*Hannah More*.

Psychic Research

Following we give a letter published in May, 1908, of the American Psychical Research Journal, showing one form of phenomena which these scientists are seeking to account for through scientific methods

All Communications to the Society of Psychical Research should be addressed to Dr. James H. Hyslop, 519 West 149 Street, New York City

To the Editor of the Journal of the American Society for Psychical Research:

Dear Sir—It seems a most natural thing that some trinket, article of apparel, something once owned or loved by, or familiar to the communicators, if it be visible to them, should recall scenes in their lives, for does it not have the same effect on the living? There are few of us who do not remember when the sight of a book, a flower, when the strain of music, or a whiff of perfume did not recall vividly some apparently long forgotten scene or event. Perhaps the most singular thing about this, is the slenderness of the thread that thus draws back the curtain of the past.

I know a middle-aged woman who always experiences a sense of vague discomfort and depression upon entering a certain room; and studying for the cause of it, there came to her mind the moment in her childhood when she first consciously told a falsehood. There came to her a picture of the corner of the room where she stood, an open doorway leading to a bed room, a small, dark trunk standing two or three inches from the wall, the little girl whom she was visiting, and herself a child of four, with a doll's jacket which she had found behind the trunk, in her hand; the question of the other child about the jacket, and her own reply—which embodied the untruth—but nothing more of the room or the visit, or even the name of the other child, comes to her remembrance, only the fact that the colors of the jacket and to some extent, the figure on a smaller scale—a vine in shades of tan and brown, with tiny red flowers and green leaves on a cream ground—were the same as those of the wall paper in the room that recalled the scene.

Perhaps the strangest part of this experience—other than the fact that an incident could be recalled in such manner over fifty years, is the fact that she was not detected in, or punished for the untruth, neither did she confess it. There was nothing except her own knowledge of it, and her sense of guilty shame to impress it upon her mind.

Aside from the power that the sight of objects might have to thus bring up a chain of thought from the abyss of—apparently—forgotten things, I am convinced that there is a stronger reason for their hold upon psychometrists and communicators.

"It is generally conceived," says Mr. Carrington, "that the article carries with it some subtle physical influence or aura." This conception, so far as my observation goes, is correct.

From my earliest childhood the human aura—whatever it may be—has been to me an object of vision. I do not know why, or in what manner my eyesight differs from that of the majority, and did not for some years know that it did so differ, or that the rays, or rather light—which term seems to describe the appearance better—emanating from those around me was not visible to others. The casual mention of it at an early age became a standing joke in the family for thirty years, and called down a flood of ridicule upon my childish head, that although it did not put out the light, caused me to hide it under a veil of silence and—as much as possible—to avoid seeing "halos," a result which I now sincerely regret.

I have, however, lately made a few observations which, so far as they go, may be of interest, and although they may not, on account of their fragmentary nature, throw much light, as answers to Mr. Carrington's observations, still they may serve to awaken interest in this subject and call out

something more elaborate and critical from others more competent to reply.

Before I speak of the aura of inanimate things, a few words anent the human aura as it appears to me, may not be out of place.

Auras differ in size, shape, density, clearness, brilliance, color, etc., as much, perhaps, as individuals differ in personal appearance, character and disposition. Quick, bright, active, nervous people show the largest aura, and for some reason, at present unknown to me, it appears to be the most easily seen; but whether this is because of some quality inherent in the aura, or whether it may be attributed to its influence on the percipient, through some other sense than that of sight, I am not able to say.

Some auras seem to have a sharply defined edge; some are serrated and look not unlike the top of a flame; some form an arch; some rise to a point above the middle of the head; and others again form almost a complete circle, around the head.

The aura does not emanate from a round spot at the back of the head as indicated in the pictures of saints, though some of these give a fairly good representation of it. It appears to one facing the person observed to rise from a point just back of the ears; but this is in appearance only, as it arises from all parts of the head and face, but is most profuse from the brain. It would appear that it rises and flows upward to the highest point of the head, just as the steam from a cup of hot tea or coffee on a cold day seems to creep over the surface toward the centre from whence it arises in a central column. It extends or moves laterally, sometimes, as I have seen it flowing upward from under the brim of a stiff felt hat. Whether there was an accumulation under the brim or not, I am not able to say. I used the word "flows" because there is something in its appearance that suggests fluidity. Hands, arms, shoulders, the whole body, in fact, gives off this light in a lesser degree only than does the head.

There are dull, dingy, murky auras that seem to have no life or vitality, but the majority are clear and brilliant, and the colors rich, radiant and beautiful beyond the power of words to describe, varying in color from pure white through all shades of yellow, orange, blue, violet, green, red, brown, gray and drab, comparable to noth-

ing unless it be the colors sometimes seen in an electric arc light.

Auras are most readily seen against a background of white, and white auras even against this are a mass of vivid, intense yet soft white light, a light that does not illuminate.

The few experiments I have been able thus far to make, to determine as to the auras of inanimate things, seem to show that articles much used or worn by one person become, so to speak, saturated with the aura of their owner, and give off in a lesser degree, similar rays, which persist for a long time; how long I am not prepared to say, at present, but I doubt if they ever entirely disappear, especially in the case of knit goods or rough woollens, which show more aura than do smooth goods, as straw, cotton, metal—as watches, trinkets, etc. Cotton shows very little. Fur and silk I have not examined.

If the fingers are held in close proximity to a rapidly moving belt running motive machinery, they will give off flashes, or in some cases streams of light of the same color as is the aura of the person and his clothing. This is best seen in a dark or dimly lighted room.

The observations I have made thus far confirm me in the opinion that aura is a manifestation of electric force. That, in fact it is electrical radiation; that we are all dynamos, constantly generating and giving off electricity, living electricity, finer, less powerful and more vital, perhaps, than the commercial electricity of which we know, but electricity none the less.

Granting this, it naturally follows that garments worn by the person, and articles much in contact with this force, become highly magnetized, and thereafter are possessed of strong attracting or repelling power, as is any magnet, varying in power perhaps with the quality of the aura magnetizing, and the susceptibility of the article itself.

Experiments that I have made tend to confirm this possibility, showing that aura has a strong attraction or affinity for similar or identical aura.

May not this magnetic quality be the holding power of articles presented to the medium or communicator? and is not the

electrical nature of this power indicated by one communicator who says (page 656 of the Proceedings), "You can go out of our light," viz., "keep off our line, you are a ground wire?" And is not this view of the influence of the aura of clothing sustained by the statement of a communicator, page 651 of the Proceedings, "had it" (the influence) "been taken off her person it would have been stronger," and—I quote from memory—"does not hold memories of friends like the small articles of her wearing apparel." Watches, knives or trinkets show less aura than does an article of clothing.

I have examined a current of induced or commercial electricity. It is a cold, intense white and has a rather thinner, more attenuated appearance than does the human aura. The current examined was one running an electric fan—motive power probably two and one-half or three horse power. The current fluctuated, being at times nearly double in volume; the fluctuations were short, more like throbs than waves.

When I place my bare arm in a position where the aura arising from it can be observed, and grasp any object strongly I see seemingly the same fluctuation in the aura, only slower, more wave-like, in motion; due, I am convinced, not to the muscular action, but to the nervous stimulus or impulse that produces it.

The rays given off by a magnet are bluish white, and show no fluctuations.

I shall be glad to give more detailed accounts of experiments if they prove of sufficient interest, but I have no means of making experiments other than seeing the aura, and noting what it will do, and does do under certain conditions, leaving others to draw what inferences the facts seem to warrant, and prove or disprove them by experiments along the lines indicated.

ELIZABETH DAYTON.

South Kaukauna, Wis.

Mary Helen, four years old, is very brave, and is usually perfectly willing for her mother to leave her after she has put her to bed and has given her her favorite doll. But one night after she had been left for a short while she called loudly for her mother.

"Why, Mary Helen!" her mother asked, "what is the matter with you?"

"I'm tired of staying up here with nobody but God and my dolly. I want somebody with skin on," she sobbed.—*The August Delineator*.

Minute Distances.

Wonderful Sensitiveness of Modern Machines and Balances.

The sensitiveness of the human organism is gross indeed compared with that of the marvelous machines man has made.

A photographic plate coupled with a telescope discovers millions of stars whose light the retina of the eye does not appreciate; the microphone makes the inaudible tread of a fly sound like the tramp of cavalrymen.

The human heat sense cannot realize a difference of temperature beyond one-fifth of a degree. But the barometer, an instrument 200,000 times as sensitive as the skin, notes a difference of a millionth of a degree. A galvanometer flexes its finger at a current generated by simply deforming a drop of mercury so as to press it out of a spherical shape into that of an egg.

The amount of work done by the wink of an eye equals 100,000,000,000 of the winks marked on the scale of a delicate instrument, but even this performance is surpassed by the "coherers" of Branley of Paris, by which the Hertz waves of wireless telegraphy are caught in their pulsings through space.

The range of impressions which we get from lifting an object is exceedingly small; an ordinary chemist's balance is some million times as sensitive and weights down the two hundredth part of a milligram. Without such instruments as these we should know far less about the world than they place within our reach. They make it evident that our sense organs give us reports of but a comparatively small number of comparatively gross stimuli.—*Chicago Tribune*.

The largest room in the world is the room for self-improvement.

Ten Steps in New Thought Science

MABEL GIFFORD SHINE

There are ten steps that take you up to the Temple of New Thought Science. Not every one can climb these steps. The qualification is to learn what each step teaches and practice it in your daily life. Many are called, but few chosen. That is, many are attracted to New Thought by the possibilities it holds out, but few desire the new life enough to make the effort to live it. They wish to be transported to the kingdom without exerting themselves, and do not know that the kingdom is reached, and can be reached only by growing into the image and likeness of the kingdom. For the kingdom of heaven is within, and it creates a without to correspond with itself.

The ten steps, then, lead to the Temple, and when you have crossed the threshold of the Temple, you learn the rest of New Thought Science. The first step is:

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The poor in spirit are those who feel poor; who realize that they are poor in spiritual riches. The satisfied man cannot climb this step; only those who need something. And what a reward—the kingdom of heaven. Those whose souls have awakened sufficiently to feel the need of the higher life will some day possess it. And no one can make a start toward the kingdom without first taking this step; to feel the need of something more than you have and are.

The second step is: "Blessed are they that mourn, for they shall be comforted."

When this lack of life is realized there is mourning all the day, and every day; restlessness, dissatisfaction, longing. The laugh of the world rings hollow, the light of the world shows dim. The work of the world looks dreary, and the end of the world is a film. But the mourners shall be comforted; there is balm for every heart; an answer to every prayer. "Before they call I will answer," or have answered. The call is the sign that what you wish is calling you. It is always with you, but the cares of the world, etc., prevent you from

sensing it. The call of the kingdom of Is, is a long call, and some never hear it, or so faintly that it does not count.

The third step is: "Blessed are the meek, for they shall inherit the earth."

Who, for conscience's sake are the meek, and how shall they inherit the earth? The earth being monopolized by people the very antipodes of meekness. The meek are the teachable; those who live for others. They do not know it all. The novice sees a happier way both for you and for them, his diploma just a little ahead of him, but the real scholar sees ever deepening vistas of knowledge opening before him, and the farther he goes the more he realizes of the infinitude of truth. And he is not seeking for himself alone. He is not in a room full of mirrors where he sees nothing but himself as he walks around and around. His mind is for others and how he best may serve them. Being teachable he is taught how to control his earth life instead of being controlled by it; with his mind given to others he learns much to which the egotist blinds his eyes. So long as you are not positive and know it all, you grow.

Fourth step: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

How much you receive depends upon the strength of your hunger and thirst. The man who is very hungry and thirsty for truth is going after it and is going to find it. If he knows the right way to go after it, the happier will be his experience and the faster he will find it and the more purely it will come to him. But in some way or other the hungry and thirsty will be filled. Satisfied. Think of that word—satisfied. How many of us are satisfied? To find truth that satisfies; that is everything. And consider, that what satisfies one soul will not be sufficient for another. Do not imagine that what makes your satisfaction will satisfy everybody. Be willing to let others hold to what satisfies them, no matter how much better fitted your truth-seeing seems to you.

Fifth step: "Blessed are the merciful, for they shall obtain mercy."

That which you give to others will come back to you. To be considerate of others, to make the best of them, to be blind to their faults and make the most of their excellencies; to refrain from passing judgments, remembering that you cannot know all the conditions or the feelings or the struggles of any soul, and that God alone is able to see all this. It is always better to err on the side of mercy than on the side of injustice. Only Love is able to be just, and love to be just must be wise. It has taken men ages and ages to be able to believe in a God of love, and in the power of love. And in the returning good for evil. In New Thought Science it can be seen that the law of love is the law of creation. Only love can create love, and mercy leads to love.

Sixth step: "Blessed are the pure in heart, for they shall see God."

A pure heart bespeaks a pure mind. "Out of the abundance of the heart the mouth speaketh." A pure mind comes by right thought—pure thought. To get the purest thoughts possible, make the mind wholly pure by putting all thoughts out of it but the one thought of seeking light on some subject. Then what you receive will not have to filter through other thoughts that fill your mind or be combined with them, so that you do not see the truth purely, but as it is mixed with your own thoughts. This is the highest form of truth-seeing. First to seek the truth and then to think it begets pure feelings; pure heart. The mind sees, the heart realizes. We see a great deal that we fail to realize, because we do not go about it the right way; do not make the right conditions. We may believe a great deal with our minds, but it does not affect our lives until we realize it. We can never see God with the mind, alone, but the mind can help us to realize God in our heart, and after that we see God with our mind. When we have a pure mind and a pure heart we see God as a whole, and also everywhere and in everything. We see Him in ourselves, in our minds and bodies, in others, in Nature, in every event and circumstance of our lives and the lives of others.

Seventh step "Blessed are the peace

makers, for they shall be called the children of God."

Those who go about the world creating harmony in place of discord, are the true children of God. They are the kindly and loving hearts. Always they are spoken of as true children of God, and when peace-making is combined with the pure heart and mind, there are the conditions for the ideal, or highest development. The first puts you right with God so that you may be enlightened and guided by truth, and the second makes right conditions with your fellowmen.

Eighth step: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

For right's, for truth's sake. When you are started in the path of truth, if instead of peace and harmony and happy conditions which you are looking for, you meet trials, perhaps great ones, perhaps greater than ever you have experienced, be not afraid, neither dismayed, for it is the demonstration that the new life is being established. In religion we name it God with us, working out a more exceeding weight of glory, in the terms of natural science we say it is chemicalization, the transmutation of the old into the new; in New Thought language we say it is harmony at work. No matter how severe this experience is; whether a disease that appears incurable or a sorrow impossible to assuage or a trial irreparable; no matter about the seeming, hold in mind that it is impossible for any evil to befall a sincere truth-seeker in the New Thought Science, and all is working out for good, greater than you have known, and will so appear to you farther on. When you are working in harmony with infinite laws you may be sure of your ground, and need never have any doubts.

Ninth step: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake."

Fear no accusation or misrepresentation; be not overcome by loss of friends or disapprobation of family. All is working out though at the beginning it looks the reverse. Only be sure you are following the truth and not some notion of your own, or

of some other. And least of all fear enemies. The New Thought student has no enemies. No one can be his enemy no matter how hard he tries; all will be turned to good, and the wrath of man made to praise God. The evil will go where it belongs, not upon you but upon the one who planned it. "The evil is fallen in the pit which he digged, and in the net which he hid is his own foot taken." Remember, "Blessed are ye;" there is nothing to fear.

Tenth step: "Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which are before you."

You can rejoice and be glad when you understand what is taking place; when you know you are working out happier conditions for yourself and for all concerned. It is no matter that you did not see just how it is to be worked out, only that you are convinced that it is working out. Only be faithful and greater harmony and happiness, a larger life and a wider knowledge will be yours. And remember that you are not alone; every truth-seeker has like experiences. The harder the experiences the greater the changes taking place. Some are equal to radical changes, others only to gradual changes.

And remember in all your experience, no matter what comes to you, be your part that of the peacemaker. Do not imagine that you must take severe steps that will cause sorrow or trouble to others. There is always the harmonious way. "God's ways are ways of pleasantness and all his paths are peace." Some zealous people imagine that they must take severe steps and change things themselves. Remember that God's way is a way of harmony, and wait for that way to appear. Let patience have her perfect work. Evil is inharmony, and how many sad mistakes of the past have come from justification of evil for good purposes. That was the highest belief of which men were capable. They believed that God did evil or sent evil to bring about good. In the New Thought Science we see that it is impossible for good to do evil or cause evil or send evil. The evil all comes from mankind when he does the planning himself instead of looking for God to show him the way. No

matter how impossible it looks to arrange things in a harmonious way, the way is and will be shown.

And count it all joy, and rejoice always.

* * *

The Fair Heroine.

By Gilbert Patten Brown.

'Twas in the old "Green Mountain" State
Where the best in crops doth grow,
Lies a scene which I'll now relate
Of some hundred years ago.

There the stones of the cellar show
Where the famous cottage stood;
Where both redskin and guide would go
When each were in want of food.

No dusky foe—no guide could see
Of the grace of Alice Lee.
The year seventeen eighty-three
Was green in their memory.

Thomas Lee was a man whose word
Was questioned by none that knew.
Of his deeds no one ever heard
That he'd talk of them to you.

When Thomas Lee was killed in war
By the very ones he'd fed,
The country rose from near and far
And honored their soldier dead.

Then Alice took her father's gun
And crept in the silent night,
For his mission was scarce begun
Where he'd fought his last great fight.

And brave Alice unloosed the strings
That were on her father's shoes;
Beneath the lining took two things—
For her own—her country's use.

First a lock of her mother's hair—
'Twas dearer than life itself—
The message—could she get it there?
She could try by craft or stealth.

No need to state as all know well
How brave Alice fought and bled,
And handed to John Stark, then fell,
The message "Come on," it said.

They made the charge,—the harvest moon
Was shining o'er friend and foe,
But they laid her that afternoon
Where the giant waters flow.

She'd saved her state—this little maid,
And today she's held so dear,
That flowers on her grave are laid
By the youth with soulful tear.

Sleep on, Alice Lee, whose young soul
With God, the Giver, finds rest,
And the church bells so sweetly toll—
Requiem for thee,—thrice blest.

There stands today a little stone
Where these words we plainly see:
"Brave Alice Lee fought here alone
In seventeen eighty-three."

The Origin and Nature of Consciousness

By HERWARD CARRINGTON

Nothing, in psychical research, can either help or hinder our progress so much as the attitude of mind assumed, at the commencement of our studies, towards these subjects, and how clearly formed are our conceptions of what is believable, and what is not. Broadly speaking, however, it may fairly be said that he who begins his investigations with the least prepossession, the least clearly formed opinions—either for or against—and with that willingness to accept any new fact, upon sufficient evidence, even if that fact should upset his previous convictions and beliefs; in short, that person who possesses an abundance of what Prof. Sidgwick so happily termed the "higher common-sense," he it is from whom we may rightly expect the greatest results—an impartial representation of the evidence at hand; without either dogmatic positive assertion, or of a relapse into that weak and effeminate position of assuming off-hand that it is "unknowable." And most assuredly, no other point in our evidence will hinder us more than setting a limit upon our own powers, mentally, and of the view we take of our own personality. If we are to accept the fact (now taught by most psychologists) that our mental life depends simply and solely upon certain physical processes within our brains, and without those processes there can consequently be no mental life, we are indeed crippled and confined, in our view, to a certain narrow field, viz., how far can our

senses be sharpened, and our nervous system trained to receive, more fully, certain fine, but obviously physical, indications as to what is occurring around us.

Now, one great blow which this "narrow" outlook upon the universe has received is the large, and constantly increasing acceptance of "telepathy"—of the fact, that is, that certain impressions can and do reach another mind quite independent of the ordinary and recognized avenues of sense. "But this fact does not in itself carry obvious proof of anything in man which the materialistic hypothesis might not cover. 'Brain waves' might be a form of ether waves, or in some way analogous thereto, though it has repeatedly been shown how improbable such a theory is. But, apart from this, there are, indeed, but very few facts incapable of being classified (I will not say explained) in some way, under the materialistic hypothesis, and so wide an acceptance is this latter theory receiving, in fact, that the majority of continental scientists have given up all thought of mind existing apart from matter; and consequently have come to the conclusion that a future life, of any sort, is hardly worthy of serious consideration.

Now, such a position as this can only be met upon its own ground, and answered by facts as strong as those advanced by the materialistic school. This subject, of such vast importance to man, can no longer be argued from the same standpoint as for-

merly; the subject of a future life can no longer be based upon emotional craving, or theological dogma; it must withstand the test of evidence. Here, then, is a point which can definitely be decided either one way or the other. Are there, or are there not, among these problems of psychical research, such evidential data as will decide, more or less definitely, the question, by producing such undeniable facts and evidence as will tend to show that man's survival of bodily death is indeed a great reality, and no mere figment of the imagination? Such evidence, the strongest ever yet advanced, may be found in full in the proceedings of the Society for Psychical Research (S. P. R.), and repugnant as the idea of an experimentally proved future life may be to some, it is, nevertheless, the only evidence forthcoming. It is upon such evidence as apparitions and haunted houses, upon the hidden depths of man's consciousness, as evoked under certain abnormal conditions, but above all, upon the trance-utterances of the famous Boston medium, Mrs. Piper, that those scientific men who have become convinced of a future state of being, base their conclusions and arguments, and I cannot too strongly advise my readers to read and to study that evidence in its complete and cumulative form.

But my paper is not to be devoted to the evidence itself, but rather to a consideration of certain *a priori* objections which have been raised against this subject, and particularly to a discussion of the materialistic standpoint, in its relation to the phenomena of mind. For it must be admitted that if science can show that such a thing as a future life is an utter impossibility, then, no matter what our previous opinions or convictions may have been, we are bound, as lovers and followers of truth, to reject this long coveted treasure, however much our instincts or desires may be to the contrary. And it is such a proof as this which experimental psychology claims to have brought forward! Its arguments are chiefly these: That the brain and nervous system are those parts of our being which form and compose our mental life, and upon which the latter is wholly dependent for its existence. For every thought there is an accompanying physical change in the brain substance, from which

the obvious inference to be drawn is that when there is no more brain there can be no more thought or consciousness. Again, should you strike a man upon the head with a bar of steel, consciousness ceases for the time being, owing, apparently, to the derangement of the brain's functions, and should the blow be dealt with more severity and greater structural damage take place, the man ceases to exhibit thought or consciousness—not only for the present, but for all time; he is, in fact, what we term "dead." Again, should you mix poison with the blood of any individual, and this be carried to the brain through that medium, the corresponding mental "states" or conditions invariably show themselves; the organ of mind has been tampered with, and consequently the mind itself is deranged. But more than all this, it has been shown that injury to, or removal of, certain portions of the brain, affect certain portions, if I may so express it, of consciousness and thought. Piece by piece, section by section, as the physical and obviously material brain is removed, so bit by bit, and little by little, the mental life disappears, until not a vestige of it remains.

Now, all this most certainly tends to show that our conscious existence is absolutely dependent upon our very material brain, and consequently the formula—"thought is a function of the brain," is so widely accepted and believed, that almost any psychologist "will tell you that only a few belated scholastics, or possibly some crack-brained theosophist or psychical researcher can be found holding back, and still talking as if mental phenomena might exist as independent variables in the world." Now all this is strictly common-sense and to the point, and the fact is certainly there that for any form of a future life we may postulate, we must of necessity take into account this undoubted brain action, and subscribe, in one sense or another, to the old psycho-physiological formula, "thought is a function of the brain." The question is, does this undoubted fact of neurosis or nervous change accompanying all thought, deter us finally from accepting any such condition as a future life, for the reason that thought and consciousness cannot exist apart from matter? I venture to think that it does not, and I shall now

endeavor to justify this statement and make good my position.

In the first place, then, it would appear that the supposed impossibility of its continuing comes from too superficial a look at the admitted fact of functional dependence. The moment we inquire more closely into the notion of functional dependence, and ask ourselves for example, how many kinds of functional dependence there may be, we immediately perceive that there is one kind, at least, that does not exclude a life hereafter at all. The fatal conclusion of the physiologists flows from his assuming off-hand another kind of functional dependence, and treating it as the only imaginary kind. I shall here briefly recapitulate these theories for the sake of clearness, using the terse language of Professor William Jones in so doing:

"* * * One cannot see more than two really different sorts of dependence of our mind on our brain; either (i) the brain brings into being the very stuff of consciousness of which our mind consists; or else (ii) consciousness pre-exists as an entity, and the various brains give to it its various specific forms.

"If supposition (ii) be the true one, and the stuff of mind pre-exists, there are, again, only two ways of conceiving that our brain confers upon it the specifically human form. It may exist:

"(a) In disseminated particles, and then our brains are organs of concentration, organs for combining and massing these into resultant minds of personal form. Or it may exist:

"(b) In vaster unities (absolute 'world-soul,' or something less), and then our brains are organs for separating it into parts and giving them finite form. * * * There are, thus, three possible theories of the brain's function, and no more. We may name them severally: (i) The theory of production; (ii) the theory of combination, and (iii) the theory of separation."

Now, it is to the first of these theories that the majority, but by no means all, of the Psychologists cling; and it is upon this theory that their arguments are based; but in the absence of all definite proof either for or against, we are surely entitled to consider the two latter theories as possibilities not to be summarily rejected. In-

deed, apart from the fact that one theory involves some such hypothesis as "spirit," and the other does not, the two theories are exactly on a par, neither being exactly provable, explained, nor apparently provable or explainable with our present knowledge and data. And, apart from the above mentioned difficulty, the latter theories—involving some sort of transcendental world—lend themselves very naturally to the explanation and elucidation of those psychical phenomena, so-called "miraculous cures," telepathy, premonitions and the like, which are exceedingly difficult, if not impossible, to explain and classify on the "production theory."

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Eternity Now.

We are living in eternity now, just as much as we ever shall. God is right here now, and we are as near Him now as we ever shall be. He never started this world a-going and went away and left it. He is with us yet. There is no devil but fear, and nobody and nothing can harm you but yourself. We should remember the week day, to keep it holy, live one day at a time, doing our work the best we can. There is no more sacred place than that where a man is doing good and useful work, and there is no higher wisdom than to lose yourself in useful industry, and be kind—
Elbert Hubbard.

Character is not only written in the face, expressed in conduct and language, but is sent forth as a thought atmosphere.—
Dresser.

Louise, after being scolded, could never be reconciled till mother had assured her that she loved her, which resulted on one occasion in the following dialogue:

"You don't love me."

"Yes, I do love you."

"Well, you don't talk like it."

"Well, how do you want me to talk?"

"I want you to talk to me like you do when you have company."—*The August Delinicator.*

Were You Born in the Sign Virgo?

If you were born between the 23rd of August and the 22nd of September, you were born with the sun in the sign Virgo. This sign is the second of the earthly triplicity, and its natives partake of all the practicality that has been attributed to the earthly signs. These people are described as particularly critical and they number among them many of the best literary and art critics of the ages, and their criticisms are worth while, for not only do they point out wherein the fault lies but they also advise a remedy for the error.

They are extremely cleanly in their habits, often bordering on fastidiousness in dress. They are kind in disposition, are noted for their honesty, truth and justice, having the nature of the judge. They possess an ideal love for home and children.

The sun in Virgo, or the sixth house, is favorable for the acquisition of money through literary, medical or scientific work, book reading or secretarial work. The disposition is rather serious or subdued, and may be at times melancholy, lacking hope, not sufficiently self-assertive.

While the sun is in the sign Virgo for about thirty days, the moon moves onward and its changes cause many varieties of the Virgo nature. If one knew that he was born some time the latter part of August or in the month of September, but did not know the exact date, he would be able to determine approximately that date by noting the following variations the moon's positions play upon the Virgo nature. During 1908, on the 1st and 2nd of September, the moon is in the sign Scorpio, or the eighth house, and the native is firm, determined and able to manage his own affairs, fight his own battles, capable of hard work, and is energetic. On the 3rd and 4th of

September the moon is in Sagittarius, or ninth house, and gives a quick, restless manner either of mind or body. Inclined to travel and will be likely to go on a long journey some time in life. The native is religious and sincere in his beliefs, even if they be inclined to be unorthodox. There is an inclination for occultism, etc. He is a natural teacher or preacher and may have something of the prophet in his nature.

On the 5th and 6th, the moon is in Capricorn, the tenth house, which brings the native before the public for good or evil, although it usually has some drawback attached to it. It gives some degree of rulership and administrative ability.

The 7th or eighth of September the moon is in Aquarius, or eleventh house, and inclines the native to be attracted by original, eccentric and novel objects. He may join some secret or mystical societies. He also has an inclination for political, educational and scientific work, is broad-minded and humanitarian. This position of the moon increases the sensitiveness. It is in a measure unfavorable to marriage, and if the moon is afflicted the eyesight may suffer.

On the 9th and 10th the moon is in Pices, the twelfth house, and inclines to restlessness, impatience and irresolution. This position favors traveling by water more especially, and inclines to discouragement. There may be a tendency to dissipation or the partaking of narcotics, etc., but these worst aspects will not show unless accompanied by other afflicting influences.

Space does not permit us to continue these different positions of the moon, but enough has been given to permit the reader to form some opinions for himself of stellar influence upon human life.

Three Working Rules

By Edward Everett Hale.

Dr. Edward Everett Hale, in his June page in *Woman's Home Companion*, gives three working rules for conduct of life.

1. Live in the open air as much as you can.
2. Touch elbows with the rank and file.
3. Speak every day to some one whom you know to be your superior.

Books and Periodicals

MISCELLANEOUS REVIEW

Radiant Energy

Radiant Energy is a new book by Prof. Edgar Lucien Larkin. Its title alone inspires interest in its contents, and the reader is carried through chapters of astronomical facts and pages of descriptive matter regarding the marvelous spectroscope and its revelations to the world, as well as of other modern instruments, without a thought of the ennui that is usual in reading such descriptions, for all is told in Prof. Larkin's popular, entertaining style, a style which attracts and holds the attention with unabated interest through all of his writings. To the author's broad culture and thorough knowledge of astronomy are added a genius for description which is unexcelled by any living scientist, and this work is characteristic in its great fund of information and the style in which it is written. The vast subject of radiation is explained.

The book is superbly illustrated, containing 141 views of solar and stellar scenery and of the late instruments used in the science of astronomy. These also comprise pictures of the Milky Way and of the sun, that it is worth the price of the book to look at. No one can read Prof. Larkin's work, so appropriately named *Radiant Energy*, without receiving a forceful impetus toward a better realization of the vastness of our solar system and the majestic rhythm of its mighty movements. The reverent spirit of its author inspires the reader with a sense of the sublime wisdom overruling the universe.

This book contains 335 pages, which are set up in clear type on superior book paper, and it is most attractively and serviceably bound. Price, delivered in United States, Canada and England, \$1.63. Orders made payable in the Los Angeles, Cal., postoffice.

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Are the Dead Alive?

The Delineator Magazine for September says: "Scientists are now seriously considering this question. It is one of vital interest to every human being. The results

of recent investigations make strange and fascinating reading." The editor then announces a series of articles upon the subject, to begin in the October issue.

The August number of Harper's Magazine contains a notable article by Sir Oliver Lodge on "The Present State of Psychological Research"—a complete statement of what the British Society for Psychological Research has accomplished up to date. This great scientist states his belief that communications have been received from persons after death.

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The Astrological Key to Life

By James D. Keifer.

Is an arrangement and compilation of the well known principles of the science in a convenient form and manner that with the assistance of the *Table of Markings*, you can readily find all of the various characteristics, qualities, success and possibilities given to you by the sign *Ascending* and the *planets* in the several *signs*.

The book begins with a *chart* for the Horoscope of the individual, the ruling *sign* and *planet* named—followed by the *Table of Markings*, which when properly marked for the Horoscope will indicate the *page*, *symbol* and *paragraph* of each specific quality active in your nature.

Chapters 1, 2, and 3 are devoted to the names of the Planets, Signs and Geometrical aspects, measurements of the dynamic orbs, rulers, exaltations, etc.; the twelve mundane houses and the sphere of life they rule with a map to illustrate it; and an easy method of erecting a map of the Heavens at any time, using the date of President McKinley as an illustration.

Chapter 4.—Gives a full description of each sign and its faces.

Chapter 5.—The nature given by the planets in the signs and their influences upon the phrenological organs of the head.

Chapter 6.—The planets in the several houses and the nature of the aspects with one another.

Chapter 7.—Is devoted to reading the Horoscope, judging Saturn and Mars; selecting the birth gem; how to attain great age; the "almighty dollar"; advice on marriage; judgment of Arcs of Directions; and Uncle Sam, the astrologer of the future.

Chapters 8 to 16 treat of the health, disease, marriage, children, parents, the mental qualities, employment, finance, business, friends, enemies, traveling, the natural length of life, old age and death.

Chapter 17.—The Chaldean method of calculating Directions (events of the life), giving the nature of the arcs of the Sun, Moon, Ascendant, Mid Heaven and the planets; also the transits.

Chapter 18.—Astrological terms, and a table of houses for Los Angeles, Cal.

The book is a complete exposition of the active principles of the planets on the life of the human family, suitable for the layman, student and practitioner. It is just the work for all who wish to know themselves and to learn the laws of the planets.

For further particulars, see advertisement section of this issue.

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The Discovery of the Soul Out of Mysticism, Light and Progress.

By FLOYD B. WILSON.

Author of "Paths to Power," "Man Limitless," "Through Silence to Realization."

An attempt is made in this book to reveal the plane progressive man has obtained on his ascent toward freedom, and to throw light on the path leading through mysticism to the discovery of those unused powers within the soul which, duly appropriated, give expression to the divine in man.

Contents: The Discovery of the Soul; Trinity of Life; Life in Its Fulness; Man's Magnet of Power-Optimism; The Dawn of Man's Infancy; What is Truth?; Growth Through Knowledge from the Psychic World; Man—A Soul in Evolution; God; The New Psychology and God.

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The Open Road.

Bruce T. Calvert, Editor and Publisher.

NOT EVERYBODY'S MAGAZINE.

The Open Road is not "Everybody's magazine," but it is yours, dear reader, if you are on our wire.

"Who is my mother and who are my brethren?" said Jesus when interrupted by relatives while speaking.

Ties of blood do not make kinship. We are related, because we have the same ideals, the same hopes and aspirations.

Because your heart beats in sympathy with mine, because my spirit responds to yours—that is why we are neighbors. And that is why *The Open Road*, though not "Everybody's" may still be *your* magazine.

Address all communications to The Open Road, Griffith, Lake County, Indiana. R. F. D. No. 1, Pigeon-Roost-In-the-Woods. Advertising office, 3118 Lake Park avenue, Chicago, Ill. Rates on application.

The editor of *The Open Road* says:

"I think the corner stone of the new religion of man will be health. The sickly, saintly sinner of the past will take a back seat; for how can any sick man inherit the kingdom of heaven?"

"*The Open Road* will teach the new gospel of health, mental, physical and spiritual. We need more fresh-air, more attention to diet; better understanding of the needs and care of the body, and less doctoring; more sanity, less superstition; more light, more love, less of gloom; more of life, less of death."

* * *

The Heavenly Life.

Says James Lane Allen in "The Heavenly Life": "Heaven is yours; you have but to enter in and take possession; and heaven means supreme happiness, perfect blessedness; it leaves nothing to be grieved over. It is complete satisfaction *now and in this world*. It is within you; and if you do not know this, it is because you persist in turning the back of your soul upon it. Turn around and you shall behold it."

* * *

To transmute everything into happiness and joy, this is supremely the work and duty of the heavenly-minded man. To reduce everything to wretchedness and de-

privation is the process which the worldly-minded unconsciously pursue. To live in Love is to work in Joy. Love is the magic that transforms all things into power and beauty. It brings plenty out of poverty, power out of weakness, loveliness out of deformity, sweetness out of bitterness, light out of darkness, and produces all blissful conditions out of its own substantial but indefinable essence."

* * *

Friendly Tip

Restored Hope and Confidence.

After several years of indigestion and its attendant evil influence on the mind, it is not very surprising that one finally loses faith in things generally.

A N. Y. woman writes an interesting letter. She says:

"Three years ago I suffered from an attack of peritonitis which left me in a most miserable condition. For over two years I suffered from nervousness, weak heart, shortness of breath, could not sleep, etc.

"My appetite was ravenous but I felt starved all the time. I had plenty of food but it did not nourish me because of intestinal indigestion. Medical treatment did not seem to help. I got discouraged, stopped medicine and did not care much whether I lived or died.

"One day a friend asked me why I didn't try Grape-Nuts, stop drinking coffee and use Postum. I had lost faith in everything, but to please my friends I began to use both and soon became very fond of them.

"It wasn't long before I got some strength, felt a decided change in my system, hope sprang up in my heart and slowly but surely I got better. I could sleep very well, the constant craving for food ceased and I have better health now than before the attack of peritonitis.

"My husband and I are still using Grape-Nuts and Postum." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Domestic servants in Germany come under the law that obliges all persons below a certain income to provide for their old age. The postoffice issues cards and stamps, and one of these stamps must be dated and affixed to the card every Monday. Sometimes the employers buy the cards and stamps and show them at the postoffice each month. Sometimes they expect the servant to pay half the money required. Women who go out by the day get their stamps at the house they work in on Mondays. If a girl marries she may cease to insure and may have a sum of money toward her outfit. In that case she will receive no old age pension. But if she goes on with her insurance she will have from 15 to 20 marks (\$3 to \$4) a month from the state after the age of seventy.

* * *

Standing Straight.

By W. R. C. Latson, M. D.

Of the many physical defects to which human flesh is heir, the most common and the most injurious in its results is the displacement downward of the upper part of the body. Such displacement—prolapsed, we call it in medicine—is shown by the flattened chest, the depressed and protruding abdomen, the prominent, outstanding collar bones and the flaring shoulder blades.

As an indication of the remarkable prevalence of this deformity, I may mention that, as the result of an extensive series of examinations covering several thousand subjects, I found less than 1 per cent of bodies that were not collapsed and depressed. In other words, more than 99 out of every 100 people have crooked spines, lowered chests and displaced structures.

It may be remarked that, in every case, those exceptional people found with straight spines, flat backs, expanded and uplifted trunks accompanied by the absence of any prominences or hollows over the collar bones or shoulder blades—in every case those people were notable for vitality and ability. Two of them were successful vocalists, one perhaps the most famous oratorio basso now living. Four were women, singers, standing among the highest in that profession. One was a giant porter whose strength and endurance was the wonder of

his fellows. One was a great preacher; another the most successful prize fighter known to the ring.

This peculiar and exceptional type of body is always associated with power, mental or physical, or both.

At this point some reader will naturally wonder whether he or she belongs to the normal or the abnormal class—whether the back be straight or curved, the chest high or low, the shoulder blades flat or flaring.

A test is the following: Stand erect, with the back of the head, the buttocks and the heels against the edge of an open door. If the body be carried in a correct manner, the entire length of the back will touch the edges of the door. Usually, however, you will find that the back hollows out, so that the lumbar region, commonly called the small of the back, is from one to four inches from the edge of the door. Such a curve in the back is, of course, conclusive proof that the body is incorrectly held.

Even in our own cities we frequently see an Italian woman walking easily along with a load of fagots upon her head, the weight of which the average trained athlete could not sustain in the same position for three minutes.

How are these things possible? Merely because the people who habitually bear burdens on their heads carry their bodies in a straight line.—*From an article in Outing, by W. R. C. Latson, M. D.*

♦ ♦ ♦

A Brainy Diet for the Healthy, and Foods and Their Effects.

By SOPHIE LEPPLE.

Author of the "Vitalism Series," etc.

Price 1/— net, or 50 cents. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C. New York: Fowl-er & Wells Co., 24 East 22nd street.

This little book is written in response to many requests from students of practical dietetics who have not the time to study Dr. Bellows's work, "The Philosophy of Eating," but who would appreciate additional information about the properties of foods, beyond what has been already published in the "Vitalism Series." I have omitted "A Nut and Fruit Diet for Brain-

Workers," because it has appeared in the "Vitalism Series."

I hope that these lines will have the desired effect by creating an interest in the food question amongst persons of means, and help to banish the coarseness, ill-health and dullness which are as prevalent amongst them as amongst the poor who have not had opportunities of mental and physical development.

SOPHIE LEPPLE.

26 Clovelly Mansions,
Grays Inn Road, London.

♦ ♦ ♦

Coffee the Cause.

Of Various Ailments.

It does not require a scientist to discover if coffee is harmful.

Plain common sense and the simple habit of looking for the cause of things, soon reveals coffee in its true light—that of a habit-forming drug.

"My family on both sides were confirmed coffee toppers," writes a Penna. painter, "and we suffered from nervousness, headache, sleeplessness, dizziness and palpitation of the heart.

Medical treatment never seemed to do any permanent good. I thought there must be some cause for these troubles and yet did not find it was coffee until I was forty-one.

"Hearing of the benefit that many had derived from changing to Postum, I quit coffee and used Postum entirely. Now I am like a new man.

"I sleep well, can eat three good meals a day, have no headache nor palpitation, no nerve twitching in my face, and I don't have to pay out hard-earned money for medicines.

"I believe a good hot cup of Postum made strong, with half milk and taken before retiring at night, is the best thing to keep a painter from having lead poisoning. That's my experience anyway."

"There's a Reason."

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The Cause and Cure of Indifference About Food.

By SOPHIE LEPPLE, LONDON, ENGLAND.

(The following gives the viewpoint of a modern English writer, upon the science of selecting and combining foods to suit the individual requirements. The Stellar Ray is open to the presentation of ideas upon all sides of a subject.)

The study of food and diet is considered somewhat vulgar or material amongst the upper classes, only to be introduced when the lady of the house gives her orders to the cook. Talking about food is usually associated with gluttony. Many cultured people cannot see the great contrast between the dietarian and glutton. The former studies food in order to improve his physical and mental condition, the latter merely for the gratification of appetite without regard to its effects, beneficial or otherwise. The glutton usually carries the unsightly symptoms of over-eating in his appearance; the health and looks of the diet-crank are not even on a par with persons of average health and strength, we need not wonder, therefore, at the indifference with regard to diet amongst otherwise thoughtful persons.

Many people object strongly to any restrictions in diet; they fail to see the importance of keeping strictly to special foods, and find it inconvenient, particularly when visiting or traveling. For instance, if one adopts a vegetarian diet, this means abstinence from fish, flesh and fowl. A fruitarian excludes even cereals, vegetables and dairy foods, and eats only fruit and nuts. The Salisbury diet consists of lean beef and hot water, etc. The adoption of the above-mentioned systems makes it incumbent to abstain from certain foods in order to ensure successful results. Seeing apparently no better effects from the new than from the old method of living, the majority of people do not give it a moment's consideration, much less a practical trial.

How can we arouse the interest of wealthy people in diet, so that they may become the leaders of health and beauty, even as they are now of fashion? There is but one way: food reformers and their followers should show by their healthy appearance and successful lives, that proper food has the same vital effect upon human be-

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With abundance of theoretical and practical literature on food, it is not difficult for students to discover for themselves by experiments the diet which is best suited to their needs. The better the quality of food, the better the effects produced. Unfortunately in civilized countries the best foods are comparatively expensive, such as choice meat, game, poultry, fish, fruit and vegetables.

It will be noticed that more talent and intellectual vigor are generally found amongst people who eat meat liberally, than amongst those who live principally on farinaceous foods. The lower classes are proofs that a preponderance of cereal food deteriorates body and mind. Whatever merits vegetarians may claim for their diet, they cannot produce a single talented and handsome vegetarian, born of vegetarian parents in England, America or Germany; nor has there ever been a famous, long-lived vegetarian brain-worker who surpassed meat eaters in bodily strength, youthfulness and mental vigour at 120 years or a more advanced age.

It is also a fact that children educated in charitable institutions, where they are chiefly fed on cereals, rarely develop into talented or handsome men and women. Bearing these facts in mind, there should be no difficulty in improving one's talent and intellectual powers by selecting a diet which contains a preponderance of the expensive articles of food—choice meat, fish, fruit, vegetables—while limiting the daily ration of cheap cereal food.

There was an article in the National Review (January, 1905), by the Hon. Neville Lytton, entitled, "The Coming Revolution in Diet," in which the writer predicted that meat would gradually disappear from the bill-of-fare. I think that the general public will not abstain from meat until

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It is no test that some young people appear to be in health on a vegetarian diet, because the digestive organs of the young are usually strong. When children are weak, vegetarian foods have proved to be more harmful than the ordinary mixed diet. We must judge by the effects which a special diet has upon delicate and old people. For this reason the dietetic experiments conducted by Professor Chittenden and Professor Fisher are useless, because young healthy people were selected as subjects. The slow progress of the vegetarian movement is due to the fact that the indigestible cereals, pulses and nuts are detrimental to brain-workers, and cause a prematurely aged appearance, ill-health and often premature death.

We are told that middle-aged people should eat sparingly; they are especially cautioned against the use of meat on account of its causing an excess of uric acid. Dairy food, broth and milk puddings are recommended as their staple diet.

The true value of meat has never been recognized by the public, because it has been eaten with unsuitable foods, which have minimised its beneficial effects. If meat is eaten with vegetables, tomatoes, lemon juice and a little fruit, it has a vitalizing and rejuvenating effect upon persons past middle age.

Meat, fish and dairy food produce brain power, vegetables prevent the formation of an excess of uric acid; they also keep the excretory organs and the blood in a healthy state.

Tomatoes clear the brain, and lemon juice, if used in place of salt, assists digestion.

Cereals or starchy foods (porridge, bread, biscuits, etc.) should be taken sparingly, because these foods are constipating when taken in excess.

Fruit should also be eaten very moderately, because they decrease the appetite

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It is also a fact that children educated in charitable institutions, where they are chiefly fed on cereals, rarely develop into talented or handsome men and women. Bearing these facts in mind, there should be no difficulty in improving one's talent and intellectual powers by selecting a diet which contains a preponderance of the expensive articles of food—choice meat, fish, fruit, vegetables—while limiting the daily ration of cheap cereal food.

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It will be noticed that more talent and intellectual vigor are generally found amongst people who eat meat liberally, than amongst those who live principally on farinaceous foods. The lower classes are proofs that a preponderance of cereal food deteriorates body and mind. Whatever merits vegetarians may claim for their diet, they cannot produce a single talented and handsome vegetarian, born of vegetarian parents in England, America or Germany; nor has there ever been a famous, long-lived vegetarian brain-worker who surpassed meat eaters in bodily strength, youthfulness and mental vigour at 120 years or a more advanced age.

It is also a fact that children educated in charitable institutions, where they are chiefly fed on cereals, rarely develop into talented or handsome men and women. Bearing these facts in mind, there should be no difficulty in improving one's talent and intellectual powers by selecting a diet which contains a preponderance of the expensive articles of food—choice meat, fish, fruit, vegetables—while limiting the daily ration of cheap cereal food.

There was an article in the National Review (January, 1905), by the Hon. Neville Lytton, entitled, "The Coming Revolution in Diet," in which the writer predicted that meat would gradually disappear from the bill-of-fare. I think that the general public will not abstain from meat until

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civilized non-meat eaters can prove themselves to be a superior race; so far there have been more failures than successes. Up-to-date there is no evidence that a vegetarian diet is better for our climate than the usual mixed diet. On the contrary, the many recent deaths of vegetarian teachers prove that vegetarianism, as practiced at present, is a dangerous dietetic experiment.

It is no test that some young people appear to be in health on a vegetarian diet, because the digestive organs of the young are usually strong. When children are weak, vegetarian foods have proved to be more harmful than the ordinary mixed diet. We must judge by the effects which a special diet has upon delicate and old people. For this reason the dietetic experiments conducted by Professor Chittenden and Professor Fisher are useless, because young healthy people were selected as subjects. The slow progress of the vegetarian movement is due to the fact that the indigestible cereals, pulses and nuts are detrimental to brain-workers, and cause a prematurely aged appearance, ill-health and often premature death.

We are told that middle-aged people should eat sparingly; they are especially cautioned against the use of meat on account of its causing an excess of uric acid. Dairy food, broth and milk puddings are recommended as their staple diet.

The true value of meat has never been recognized by the public, because it has been eaten with unsuitable foods, which have minimised its beneficial effects. If meat is eaten with vegetables, tomatoes, lemon juice and a little fruit, it has a vitalizing and rejuvenating effect upon persons past middle age.

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Tomatoes clear the brain, and lemon juice, if used in place of salt, assists digestion.

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for meat and vegetables. The latter foods should form the principal diet.

Distilled water is the best drink when thirsty, but if sufficient salad vegetables are taken, thirst will not be experienced. I have taken no drink of the ordinary kind for many years. I have no desire whatever for the usual artificial, stimulating drinks such as tea, coffee, chocolate, alcohol, etc., and ordinary water is distasteful to me.

Elderly people need not curtail their daily rations as they grow older; they can eat till satisfied, provided the correct foods are taken. To remain in good physical and mental condition, we must eat sufficient to make up for the daily expenditure of brain force. There is no virtue in denying oneself necessary food. Small eaters are physical degenerates. Animals cannot do good work and keep in good condition unless they receive a proper amount of food.

When experimenting with the different classes of foods (meat, fish, dairy produce, vegetables, starchy food and fruit) it will be found that meat and vegetables are the most health-giving and easily digested, and therefore the best for keeping the body in good condition. The stiffness of body and limbs, impaired eyesight and hearing, and other ills to which the human body is heir, will decrease in proportion to the amount of meat and vegetables which is properly digested.

The future of the coming race is in the hands of experienced dietitians, who will be the counselors of the young, and prove the truth of their teaching by their physical and mental vigor, and by their successful work. While haphazard eaters are often considered "too old at forty," the man who selects his food judiciously will never be too old for a useful career. His length of experience will give him matured judgment—a valuable qualification, which of course cannot be expected from the young.

The ultimate achievement of a correct system of dietetics will make an ideal state of health possible, resulting in a life of uninterrupted usefulness, physical and mental activity, success and happiness. When seekers after truth by their indomitable spirit have banished decrepit old age, and have learned the principles of rejuvenating themselves and of remaining efficient workers, they will doubtless arouse an interest in diet among the wealthy.

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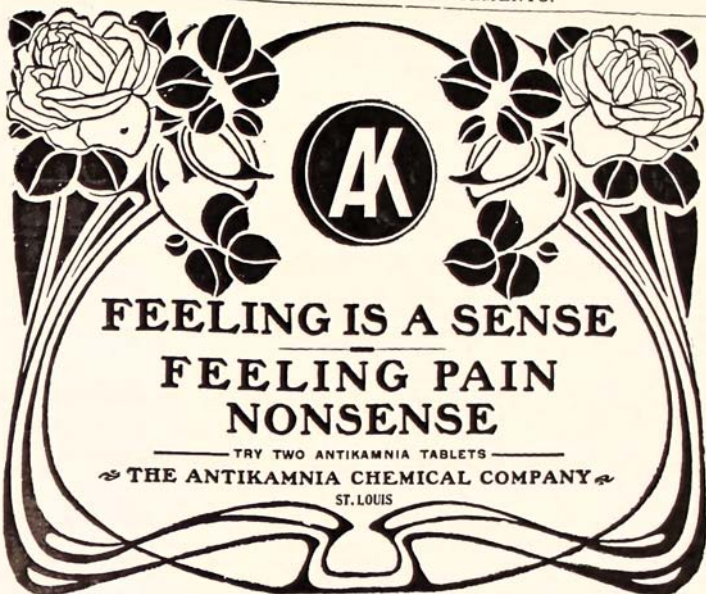
By Ethelwyn Wetherald, in *The New Theology Magazine.*

An average man awoke one night,
And thought of his past in the pale moonlight;

At times he muttered, at times he moaned,

And once he very distinctly groaned.
At which his guardian spirit inquired
What secret cause this dole inspired?

"Alas, why ask? I'm thinking," said he,
"About the people I used to be."



"There's the simpleton I was when—
well,

It really would hardly do to tell;
And the unutterable ass
I was when—but we'll let that pass;
And the awful idiot I was when—
No, don't let's speak of that again;
And the inconceivable fool I made
Of myself when—why don't memories
fade,

Or drown, or fly, or die in a hole,
Instead of eternally burning the soul?
But at any rate, you now can see
Why I mourn o'er the people I used
to be."

The angel smiled with as undefiled
A glance as that of a little child,
And said, "I am musing happily
About the people you're going to be:
The soul that has learned to break its
chains,
The heart grown tenderer through its
pains,
The mind made richer for its thought,
The character remorse has wrought
To far undreamed capacities,
The will that sits, a king, at ease."

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THROUGH THE GATE OF GOOD

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THE MINES comprise four full claims known as the Pony Express group, covered by United States Patents, located in the FAMOUS SAN JUAN MINING DISTRICT, Colorado, less than one mile from the railroad, and with all facilities for economical mining and milling at hand. The rich veins of the "Bachelor" and "Wedge" mines IMMEDIATELY ADJOINING, run directly through the property, the main vein having been worked in the "Wedge" close up to our end line for a depth of 800 feet. This extensive work enables our engineers to determine with absolute accuracy the extent and value of our main ore body.

SHIPPING RECORD. The mine has been an actual and profitable shipper of high-grade ore. There have been shipped to the smelters to date, 1500.42 tons which netted an average of \$38.00 per ton, some lots running as high as \$218.00 per ton.

ORE RESERVES. In taking out this high-grade ore, there has been stored on the dump or blocked out ready for immediate extraction 167,500 tons of milling ore which assays \$10.50 per ton and will net by milling \$4.75 per ton, and 7,500 tons of ore which will net at least \$30.00 per ton.

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"There has been a great deal of high-grade ore shipped to the smelters from this property, and I understand from the miners who have worked there, that there is still plenty of high-grade ore in the mine, but from what I saw in the property I would say that the great value of the mine will be found in the immense bodies of milling ore to be seen in nearly all the extensive workings of the same.

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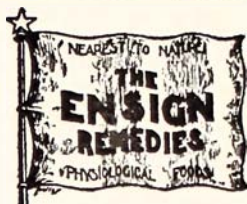
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New Buffalo, Mich., Aug. 17, 1896.

Dr. Thacher, Chicago, Ill.

Dear Doctor Thacher:—It is with great pleasure and a heart full of gratitude that I write you, telling of the good your Shields have done for me. When I visited you and put on the Shields and Lower Legging I was "all in" with that awful disease Diabetes. Medical doctors had all failed to do me any good, and I was fast going to that everlasting resting place, the grave, but the hour I put on your Shields a great change came to me, and it caused me to right about face. I began to feel better at once, and began to put on flesh, and today am rapidly recovering from that awful disease, and have set the mark to live to be 70 years old. I feel like shouting the good news from the housetops and am doing all I can to show people the way to the one great cure for all the diseases man is heir to. May the great Creator, who helps us all in time of need, aid you in carrying the great cure, Magnetism, to all the world is the best wish of your friend, S. C. BERRY. P.S.—Refer all sick and suffering to me, and I will gladly tell them the great cure for all diseases—Magnetism.

THACHER MAGNETIC SHIELD CO., Inc., Suite 248, 169 Wabash Ave., Chicago, Ill.